

אלה תולדות נח נח איש צדיק תמים היה וגו' (ו' ט')

*These are the children on Noah, Noah was a righteous, a perfect man etc. (6:9).*

The Medrash (Rabba 30:7) says that throughout the one hundred and twenty years that Noah spent planting and cutting cedar trees to build the Teiva, the people of his generation asked him what he was going. Noah responded that Hashem was planning on bringing a flood that was to wipe out civilization and Noah was preparing a vessel which would save him. The people answered him, "If Hashem is going to bring a flood as you say, the only thing it will destroy is your house!"

The Zera Shimshon asks that how could these people have said such a thing? They knew very well that they were the sinners and that Noah was the righteous one? If so, why would the Mabul only destroy Noah's house and not the rest of the world that was full of sinners?

The Zera Shimshon answers based on the Zohar (67b) that says that Noah was punished for the fact that he did not pray for the nullification of the decree of the Mabul. This is why the Mabul is named after him (Yeshaya 54), מִי נֹחַ, the waters of Noah.

It was for this reason that the people of that generation held that Noah alone was accountable for the flood and that only he should be punished – since he was the only one that was able to pray to stop it's coming. They held that his seemingly indifference to their plight – by not praying and building a Teiva only for himself, warranted that only he should be punished and they should be saved.

The Zera Shimshon shows that this idea is seen in a number of other places.

1) Mordechai sent a message to Ester that if she remains quiet when it is in her power to argue in defense of the Jews, her house (family name) will be destroyed and the Jewish nation will be saved via another messenger.

2) The Gemara (Ta'anis 11a) teaches that when the community is in trouble and someone separates himself from their pain, when the salvation ultimately comes, only those that partook in the pain will enjoy the deliverance.

3) The Gemara (Makkos 11a) says that a person can kill inadvertently largely due to the fact that the Kohen Gadol didn't pray sufficiently for the people of his generation. This allows the killer's prayers for the Kohen Gadol to die (so that he can leave the city of refuge) to possibly be answered. For this reason, the mothers of the Kohen Gadol would circulate in the Ir Miklat with presents for the killers so that they shouldn't pray for the death of their son. From all these sources the Zera Shimshon culls that when one can pray to avert a bad decree from others and refrains from doing so, he is subject to suffering.

It was this line of reasoning that the people of Noah's generation followed to place the blame on Noah for not praying for their salvation and that is why they countered him by saying that he was the one deserving of punishment.

To explain Noah's reasoning why indeed he didn't pray for his generation, the Zera Shimshon offers the following justification.

The Medrash (Rabba 26:10) says that Hashem holds back His wrath on sinners, whatever their sin may be, except with the sin of adultery. Noah reasoned that there would no point in his davening since the sins of the generation of the Mabul included adultery and Hashem would not nullify or postpone the decree.

# Zera Shimshon Noach

The Zera Shimshon, Rav Shimshon Chaim ben Rav Nachmon Michael Nachmani, was born in 5467 (1706/1707) into an illustrious family with great Rabbinical lineage. He studied the revealed and concealed parts of the Torah by the Torah greats of his day.

He served as Rav of Modena, Pisa, Sayna and Rigiov, Italy, and was recognized as a holy and pious individual, as well as a tremendous Torah scholar in all areas of Torah. He passed away on the 6<sup>th</sup> of Elul 5539 (1779).

His Seforim were named, Toldos Shimshon (The 'Offspring' of Shimshon) on Pirkei Avos and Zera Shimshon (The 'Seed' of Shimshon) on the Parshi'os of the Torah. In his introduction, he explains that since his only son had died during his lifetime, he wrote his Seforim to perpetuate his own memory after his passing.

The following is his passionate request to learn his works.

*"I implore of you with ten terms of supplication to choose from my Chiddushim (novella) the piece that finds favor in your eyes, for your learning will sooth my soul etc..."*

*"This righteousness will stand by you forever – to 'eat' in this world, and be satiated in the next. In this merit, Hashem will repay you with children, health and sustenance.*

*"...and now my brothers and friends etc. do a true kindness, and with your eyes you will see children and grandchildren surrounding your table, houses filled with all that is good, wealth and honor will not cease from your children..."*

לזכר נשמת

רבינו שמשון חיים בן רב מיכאל נחמן זצ"ל  
בעל הזרע שמשון זיע"א  
ויה"ר שיתקיימו בנו ברכותיו של אותו צדיק

לזכות רפואה שלימה

רחל בת שרה

לזוג הגון במהרה

אלישבע נעמי בת רחל

להצלחת

האנשים החשובים שעל פי עידודם יצא

הגליון מכה אל הפועל

בשורות טובות ישועות ונחמות

לעילוי נשמת יעקב יצחק בן ר' בנימין